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Ceremony of consecration and
installation of ...
Andrew Gregory Grutka ...

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THE MOST REVEREND

ANDREW GREGORY GRUTKA, D. D.

FIRST BISHOP OF GARY

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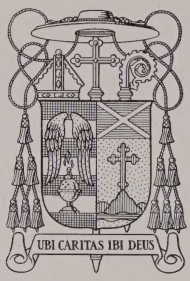


# Ceremony of Consecration and Installation

OF

HIS EXCELLENCY
THE MOST REVEREND

## *Andrew Gregory Grutka, D.D.*

FIRST BISHOP OF GARY

CATHEDRAL OF THE HOLY ANGELS

GARY, INDIANA

MONDAY MORNING, THE TWENTY-FIFTH OF FEBRUARY

NINETEEN HUNDRED AND FIFTY-SEVEN

HIS HOLINESS

POPE PIUS XII

# Officers of the Mass

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## Consecrator

HIS EXCELLENCY
THE MOST REVEREND
AMLETO GIOVANNI CICOGNANI, D.D.
TITULAR ARCHBISHOP OF LAODICEA
APOSTOLIC DELEGATE TO THE UNITED STATES

✠

## Co-Consecrators

HIS EXCELLENCY
THE MOST REVEREND
JOHN PATRICK CODY, S.T.D.
BISHOP OF KANSAS CITY - SAINT JOSEPH

AND

HIS EXCELLENCY
THE MOST REVEREND
LEO ALOYSIUS PURSLEY, D.D.
BISHOP - DESIGNATE OF FORT WAYNE

✠

## Sermon

HIS EXCELLENCY
THE MOST REVEREND
PAUL SCHULTE, D.D.
ARCHBISHOP OF INDIANAPOLIS

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HIS EXCELLENCY
THE MOST REVEREND
ANDREW GREGORY GRUTKA, D.D.
FIRST BISHOP OF GARY

# Officers of the Mass

## Ministers to the Consecrator

**Honorary Assistant Priest**
Right Reverend Monsignor Frank J. Jansen
**Assistant Priest**
Right Reverend Monsignor John A. Sullivan
**Honorary Deacons**
Right Reverend Monsignor Michael Abraham
Right Reverend Monsignor Julian Skrzypinski
**I Assistant Deacon**
Right Reverend Monsignor Leo P. Hildebrandt
**II Assistant Deacon**
Right Reverend Monsignor Stanley Zjawinski

**Deacon**
Reverend Carl J. Holsinger

**Subdeacon**
Reverend Alfred Reinig

**Masters of Ceremonies**
Very Reverend Monsignor Gerald V. McDevitt, J.C.D.
Reverend Bernardine Shine, O.S.B.
Reverend Adalbert Buscher, O.S.B.

**Notaries**
Reverend Alfred J. Junk
Reverend Frederick J. Westendorf

**Missal Bearer**
Reverend Dominic Pallone

**Bugia Bearer**
Reverend Walter S. Mastey

**Mitre Bearer**
Reverend Edward F. Litot

**Crosier Bearer**
Reverend John Daniels

**Gremiale Bearer**
Reverend Patrick Meehan

**Processional Cross Bearer**
Reverend Henry I. Krysinski

**Acolytes**
Reverend Albert Zimmerman
Reverend Joseph A. Till

**Thurifer**
Reverend Casimir Senderak

**Familiares**
Reverend Henry Ameling
Reverend John Strebig

**Torch and Vestment Bearers**
Reverend Alphonse Skerl, Reverend Thaddeus Plawecki, Reverend Eugene C. Hoffman, Reverend William Martin, Reverend Anthony D. Ficko, Reverend Alfred J. Dettmer, Reverend Emil E. Bloch, Reverend William J. Spranger

**Train Bearer**
Edward Puskar

## Ministers to the Senior Co-Consecrator

**Chaplains**
Reverend Wilfred P. Mannion
Reverend Michael Campagna

## Ministers to the Junior Co-Consecrator

**Chaplains**
Reverend Theodore V. Fettig
Reverend Louis W. Michalski

## Ministers to the Metropolitan

**Chaplains**
Right Reverend Monsignor Emery Gottschall
Right Reverend Monsignor Edward Vurpillat
**Assistant Priest**
Right Reverend Monsignor Clement Mlinarovich
**Train Bearer**
Andrew Pazak

# Officers of the Mass

## Ministers to the Bishop-Elect

**Honorary Chaplains**

Very Reverend Monsignor John Biernacki
Very Reverend Monsignor Casimir Bickauskas

**Chaplains**

Reverend Joseph Kelchak
Reverend John Charlebois

**Master of Ceremonies**

Reverend Victor Laketek, O.S.B.

**Gift Bearers**

Reverend Robert Emmons, Reverend Gabriel Brenkus, C.PP.S.,
Reverend Joseph Barry, O.M.I., Reverend James Conroy,
Reverend Gilbert Maga, O.F.M., Reverend Louis Zenz

**Master of Cathedral Arrangements**

Reverend Albert Van Nevel

**Masters of Ceremonies for Procession**

Reverend John Bargielski, Reverend Vincent Lengerich,
Reverend Julian Jercha

**Masters to the Congregation**

Reverend Philip N. Fusco, Reverend Stephen Vrabely,
Reverend Louis Wozniak, Reverend Raymond Fowerbaugh

**Radio and TV Narrator**

Reverend Valerian Karcz

**The Priests Choir**

Director
Reverend Ferdinand Melevage

Members

Reverends Leo Armbruster, Fred Bach, Anthony Balczun, Cornelius Bergan, Bernard R. Ciesielski, O.C.D., Charles Doyle, Joseph Lazur, C.PP.S., Louis Letko, Leonard J. Lukaszewski, Ambrose McGinnity, Stanley Milewski, John Minnich, Kenneth Mitchell, S.C.J., George Muresan, William Peil, Matthew Spebar, Frank Seimetz, Joseph Semancik, William Vogt, George Vrabely, John Witte.

Men's Choir of Bishop Noll High School

**Chanters of Litany**

Reverend John Witte, Reverend Frank Seimetz

**Organist**

Mr. Terry Clark

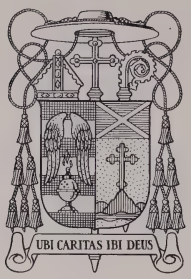
**Trumpeteers**

Mr. Patrick DeMure, Mr. Valerian Puzon, Mr. Philip Sevan,
Mr. Billy H. Dagley, Mr. Stephen Fulga

**Escort of Honor**

Knights of St. Gregory—Mr. Timothy Galvin, Mr. Julius C. Rupp
Fourth Degree Knights of Columbus
Catholic Order of Foresters

# The Coat of Arms




## Blazon

Impaled Arms. Dexter: Sable, three bars argent, a censer fumant between two angel's wings, one dexter the other sinister, respectant or (Diocese of Gary). Sinister: Or, a Latin botonny cross issuant from a mountain peak accosted by two mounds gules, in base a bary wavy azure, on a chief of the last a saltire argent (Bishop Grutka).

## Significance

The entire "achievement," or coat of arms as it is generally called, is composed of the shield with its charges, the motto and the external ornaments. As one looks at the shield, the terms dexter and sinister must be understood contrariwise, as the shield was worn on the arm in medieval days and these terms were used in the relationship of one behind the armor.

The dexter impalement, on the left to the viewer, bears the arms of the Diocese of Gary, by custom in prelatical heraldry.

The four black and three silver heraldic bars, resembling ingots of steel, signify the origin and principal industry of the See City of Gary. Seven bars have been chosen advisedly that the means of Grace, the Seven Sacraments, administered in the new diocese might be symbolized. Gary is a development of the United States Steel Corporation in an area of northwest Indiana crossed by the Grand Calumet and the Little Calumet Rivers. This city, boasting of the largest steel works, tin-plate mills, rail mill and cement works in the world, was chartered in 1906 and is named after Elbert H. Gary (1846-1927), Chairman of the Board of Directors of the United States Steel Corporation, learned member of the Bar, and elected Judge of Du Page County, Illinois, in 1882 and 1886. Under Judge Gary's direction, the original area of 8,000 acres of sand dunes and swampy meadows purchased in 1905 became a beautiful and populous city with a splendid

school system and internationally known for its enormous mills for the manufacture of iron and steel products.

The golden angel's wings denote the dedication of the Cathedral to the Holy Angels. Between these wings is a golden censer emitting the prayerful smoke of incense, in contrast to the smoke which rises from the chimneys of industrial Gary. This symbol is derived from the Offertory Prayer of the Votive Mass of the Holy Angels which paraphrases the words of the Apocalypse: "And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he might offer it with the prayers of all the saints upon the golden altar which is before the throne" (Apocalypse 8: 3-4). From the fifth century, churches were frequently dedicated to the angels. Among all the creatures that God has made, the angels resemble Him the most, and therefore the divine perfections shine forth the most brightly in them. Angels are pure spirits, persons, but bodiless, created by God to praise Him, to serve as His messengers and to watch over Man. The word angel, signifying a messenger, is mentioned about two hundred times in the Sacred Scriptures. St. Paul says of them: "Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation" (Hebrews 1: 14). Angels are particularly precious as Guardian Angels, and their feast is celebrated on October 2nd, the patronal feast of the Cathedral of the Diocese of Gary.

The sinister impalement, on the right to the viewer, bears the arms of Bishop Grutka. The combining of this personal coat with that of the diocese on one shield is the heraldic expression of the wedding of a Bishop to his See.

The central hill at the base of the shield heraldically portrays the meaning of the name Grutka (Hrutka) in the Slovak language—"a little mound of earth." The narrow wavy blue band commemorates the Little Danube River at Stara Ves (Old tower) in Slovakia, where the mother and father of Bishop Grutka were born, as well as the Des Plaines River at Joliet, Illinois, hallowed by the exploring canoe of the Jesuit Father Marquette, where Bishop Grutka was born, baptized and received his First Communion. The two flatter hills at each side of the central peak represent the sand dunes of Gary where the Bishop was pastor of Holy Trinity Church before his elevation as Ordinary of the Diocese of Gary.

The Latin botonny cross, derived from the coat of arms of the Diocese of Fort Wayne, honors the diocese where the Bishop labored as a priest, and heraldically records the See which gave both the territory of the new Diocese of Gary and its first Bishop to the Church. The cross on the three hills also commemorates St. Cyril and St. Methodius, Apostles of the Slav people. Moreover, the Bishop has chosen this latter cruciform symbol for his coat of arms to honor the Saints who converted the land of his ancestors, who have given the faith of Christ a warmth, which invariably edifies. The tincture red for the cross and hills has been advisedly chosen as a recognition of the centuries of suffering and oppression, which savagely and unrelentingly persecute the Slavs even to this day.

The chief (upper compartment) is given to the cross of St. Andrew, the baptismal patron of Bishop Grutka.

It should be noted in passing that the first Bishop of Gary spent his youth in the same Du Page County of Illinois where Elbert H. Gary once served as a Judge.

The motto, "Ubi Caritas Ibi Deus," is translated "Where there is love, there God is." It is taken from one of the Antiphons at the Mandatum (Washing of the Feet) on Holy Thursday. These words are inspired by the First Epistle of St. John, Chapters 2, 3 ond 4. A motto briefly expresses an ideal, a program of life, and the spirit of the one who selects it.

The external ornaments are composed of the green pontifical hat with its six tassels on each side disposed in three rows, and the precious mitre, the processional cross and the crosier, all in gold. These are the presently accepted heraldic trappings of a prelate of the rank of Bishop. Before 1870, the pontifical hat was worn at solemn cavalcades held in conjunction with papal functions. The color of the pontifical hat and the number and color of the tassels were signs of the rank of a prelate, a custom which is still preserved in ecclesiastical heraldry.

W. F. J. Ryan

# The Episcopate

OUR Lord and Saviour Jesus Christ, the great High Priest and true Head of the Church, Who invisibly governs and unites her members to Himself in His Mystical Body, instituted a visible priesthood, which is not possessed by all the faithful indiscriminately, but only by those who are called by God and duly ordained: "No man takes the honor to himself; he takes it who is called by God, as Aaron was." (Heb. 5:4) The Apostles, who after Christ were the first priests of the New Law, were specially chosen and consecrated by Him. That is to say, He directly constituted them priests, giving them the power and grace to perform their sacred duties.

Christ first called unto Himself certain disciples—among whom were Andrew, John, Peter, Philip and Nathanael (John 1:35-51)—and committed to them the noble work of sanctifying mankind: "Come, follow me, and I will make you fishers of men." (Matt. 4:19) Shortly after this, having "continued all night in prayer to God. . . . he summoned his disciples; and from these he chose twelve (whom he also named Apostles): . . ." (Luke 6:12-16) He instructed them with great care, clearly unfolding the meaning of such parables as the multitude were unable to comprehend; later He sent them to preach the kingdom of God to the children of Israel, laying down for them very definite norms to be observed in their preaching. Upon them He promised to confer the power to teach and govern the faithful. Of all this He openly reminded them at the Last Supper when He told them: "You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain; . . ." (John 15:16)

In a very special way did Christ set the Apostles apart and consecrate them for the exercise of their ministry. To them and to their successors alone was given the power to consecrate His body and blood: "Do this in remembrance of me." (Luke 22:19) Later there was conferred on them the power to forgive sin, when, breathing on them, He said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; . . ." (John 20:22-23) To them, finally, was given the divine commission to impact revealed truth, to receive souls into the Church by Baptism, and to enforce the observance of the divine law: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; . . ." (Matt. 28:19-20)

Obviously the Christian priesthood, just as the sacrifice of the New Law, had to be perpetuated. For this reason, Christ charged the Apostles to provide for themselves successors in the priesthood, and to set them apart from the rest of the faithful by an external and visible rite, namely, the laying on of hands. Thus Saint Paul, when visiting again the cities where he had preached the Gospel, "appointed presbyters for them in each church, . . ." (Acts 14:22) whose duty it was "to rule the Church of God," (Acts 20:28) and, in the name of all the faithful, to "offer gifts and sacrifices for sins." (Heb. 5:1) Saint Paul, moreover, delegated the fullness of the Apostolic authority he possessed over the churches he had established to men like Timothy, Titus and Silas, who in turn visited these same churches, enacted laws, sat in judgment over the guilty, and ordained other ministers by laying hands upon them—so that on the death of the Apostles the priesthood would be continued.

That this laying on of hands was truly a Sacrament, that is, an outward sign instituted by Christ and possessing the power to confer

grace, is especially clear from these words of the Apostle to Timothy: "Do not neglect the grace that is in thee, granted to thee . . . with the laying on of hands of the presbyterate." (1 Tim. 4:14) And again: "I admonish thee to stir up the grace of God which is in thee by the laying on of my hands. For God has not given us the spirit of fear, but of power and of love and of prudence." (2 Tim. 1:6-7)

As is clear from Sacred Scripture and Tradition, a cleric when ordained a priest does not receive the fullness of the priesthood. He is indeed empowered to offer the Holy Sacrifice of the Mass and to administer most of the Sacraments; but the fullness of the priesthood, which includes the power to ordain other bishops and priests, is the exclusive heritage of the successors of the Apostles, the bishops of the Catholic Church. For among those ordained by Saint Paul, only some possessed the right to consecrate other bishops and priests: "I left thee in Crete that thou shouldst . . . appoint presbyters in every city, as I myself directed thee to do." (Titus 1:5)

The Pope, as visible head of the Church, has by divine institution full and supreme power in matters pertaining to faith and morals over each and every pastor and his flock. Hence to him, and to him alone, is reserved the right to elect and consecrate bishops. Since most episcopal consecrations normally take place outside of Rome, the usual procedure is as follows: The candidate for the episcopal office is notified of his election by means of an Apostolic Mandate (or Letter) and is at the same time authorized to select the prelates for his consecration, namely, a bishop consecrator and two other bishops called co-consecrators. In this wise insistence on the choice of three bishops, we see clearly at work the prudence which Holy Mother Church employs to guarantee the transmission of the Apostolic succession. The day of consecration

is usually a Sunday or the Feast of an Apostle, though by dispensation from the Holy See another feast day may be chosen. The ceremony takes place at Mass which the Consecrator and the Bishop-Elect concelebrate. Sometime before his consecration, the Bishop-Elect makes an act of faith and takes an oath of loyalty to the Holy See.

The principal parts of the consecration ceremony are: (1) the reading of the Apostolic Mandate; (2) the preliminary examination of the candidate; (3) the imposition of hands; (4) the anointing of the head and hands with holy chrism; (5) the blessing and bestowal of the episcopal insignia: the crosier and ring before the first Gospel, the mitre and gloves before the last Gospel; (6) the blessing of the faithful by the newly consecrated bishop.

The faithful are requested to offer this Mass for the Bishop-Elect and to remember him during the course of the ceremony in their prayers that the great High Priest may bless him in his episcopal ministry.

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*In this book, all directions and* **explanations are printed in bold type;** *whatever is said or sung is printed in light face type.*

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# Consecration Ceremony

# THE ENTRANCE

At the appointed hour, the Consecrator, the Bishop-Elect, the Co-Consecrators, and the others who are to be present at the consecration, come in procession to the church. The Consecrator and the others pause to adore the Blessed Sacrament, and then proceed to the high altar.

Since all are already vested, the Consecrator goes up to the altar and in the middle of the platform sits on the faldstool facing the congregation. The Bishop-Elect, wearing his biretta, approaches between the two Co-Consecrators, who wear their mitres. When they come before the Consecrator, the Bishop-Elect removes his biretta and bows profoundly; the Co-Consecrators, without removing their mitres, incline their heads slightly.

They then sit at a distance from the Consecrator so that the Bishop-Elect faces him; the senior Co-Consecrator sits to the right of the Bishop-Elect, the junior to his left, facing each other. After a short pause the three rise, the Bishop-Elect removing his biretta, the Co-Consecrators their mitres.

## THE READING OF THE MANDATE

The senior Co-Consecrator, turning to the Consecrator, says:

MOST Reverend Father, Holy Mother the Catholic Church doth ask that thou promote this priest here present to the office of bishop.

The Consecrator says:

Have you the Apostolic Mandate?

The senior Co-Consecrator answers:

We have.

The Consecrator says:

Let it be read.

Then the notary of the Consecrator, taking the Mandate from the senior Co-Consecrator, reads it from the beginning to the end; in the meanwhile all sit with heads covered.

When the Mandate has been read, the Consecrator says:

Thanks be to God.

As the Bishop-Elect has already made the profession of faith and taken the oath prescribed by the Mandate, the Consecrator proceeds to the examination.

The Bishop-Elect and the Co-Consecrators sit as before, and the Consecrator reads in an audible voice the following examination. The Co-Consecrators say in a lower voice whatsoever the Consecrator says.

## THE EXAMINATION

**The Consecrator says:**

THE ancient rule of the holy Fathers doth teach and ordain that he who is chosen to the order of bishop, shall be with all charity examined carefully beforehand concerning his faith in the Holy Trinity, and shall be questioned concerning the various qualifications which befit the episcopal office and which are regarded as essential, according to the word of the Apostle: "Impose hands hastily on no man." This is done in order that he who is to be ordained may be instructed how it behooveth one placed under this rule to conduct himself in the Church of God, and also that they may be blameless who impose on him the hands of ordination. Therefore, by the same authority and commandment, with sincere charity, we ask thee, dearest brother, if thou desirest to make thy conduct harmonize, as far as thy nature doth allow, with the meaning of the divine Scripture.

**The Bishop-Elect, rising and removing his biretta, answers:**

With my whole heart I wish in all things to agree and obey.

**He will act in like manner when making all the other responses that follow.**

**The Consecrator interrogates:**

*Consecrator:* Wilt thou teach the people for whom thou art ordained, both by word and example, the things thou understandest from the divine Scriptures?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou receive, keep and teach with reverence the traditions of the orthodox Fathers and the decretal constitutions of the Holy and Apostolic See?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou show in all things fidelity, submission, obedience, according to canonical authority, to blessed Peter the Apostle, to whom was given by God the power of binding and of loosing, and to His Vicar, our Holy Father Pope Pius XII, and to his successors, the Roman Pontiffs?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou refrain in all thy ways from evil and, as far as thou art able, with the help of the Lord, direct them to every good?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou observe and teach, with the help of God, chastity and sobriety?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou, as far as thy human frailty shall allow, always be given up to divine affairs and abstain from worldly matters or sordid gains?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou thyself observe, and likewise teach others to observe, humility and patience?

*Bishop-Elect:* I will.

*Consecrator:* Wilt thou, for the Lord's sake, be affable and merciful to the poor and to pilgrims and all those in need?

*Bishop-Elect:* I will.

**Then the Consecrator says to him:**

MAY the Lord bestow upon thee all these things and every other good thing, and preserve thee and strengthen thee in all goodness.

*All:* Amen.

**The Consecrator resumes his questioning:**

*Consecrator:* Dost thou believe, according to thy understanding and the capacity of thy mind, in the Holy Trinity, the Father and the Son and the Holy Ghost, one God almighty, the whole Godhead in the Holy Trinity, co-essential, consubstantial, co-eternal and co-omnipotent, of one will, power and majesty, the Creator of all creatures, by Whom are all things, through Whom are all things, and in Whom are all things in heaven and on earth, visible and invisible, corporeal and spiritual?

*Bishop-Elect:* I assent and do so believe.

*Consecrator:* Dost thou believe that each single Person of the Holy Trinity is one God, true, full and perfect?

*Bishop-Elect:* I do believe.

*Consecrator:* Dost thou believe in the Son of God, the Word of God eternally begotten of the Father, consubstantial, co-omnipotent and co-equal in all things with the Father in divinity, born in time by the Holy Ghost of Mary ever Virgin, with a rational soul, having two origins, one eternal from the Father, the other temporal from the

Mother, true God and true Man, proper and perfect in both natures, not the adopted nor the apparent, but the sole and only Son of God in two natures and of two natures, yet in the singleness of one Person, incapable of suffering and immortal in His divinity, but Who in His humanity suffered for us and for our salvation, with real suffering of the flesh, and was buried, and, rising on the third day from the dead in a true resurrection of the flesh, on the fortieth day after the resurrection, with the flesh wherein He rose and with His soul, ascended into heaven and sitteth at the right hand of the Father, thence to come to judge the living and the dead, and to render to everyone according to his works as they shall have been good or bad?

*Bishop-Elect:* I do assent and so in all things I do believe.

*Consecrator:* Dost thou believe also in the Holy Ghost, full and perfect God, proceeding from the Father and the Son, co-equal and co-essential, co-omnipotent and co-eternal in all things with the Father and Son?

*Bishop-Elect:* I do believe.

*Consecrator:* Dost thou believe that this Holy Trinity is not three Gods, but one God almighty, eternal, invisible and unchangeable?

*Bishop-Elect:* I do believe.

*Consecrator:* Dost thou believe that the Holy Catholic and Apostolic Church is the one true Church in which there is but one true Baptism and the true remission of all sins?

*Bishop-Elect:* I do believe.

*Consecrator:* Dost thou also anathematize every heresy that shall arise against this Holy Catholic Church?

*Bishop-Elect:* I do anathematize it.

*Consecrator:* Dost thou believe also in the true resurrection of this same flesh of thine, and in life everlasting?

*Bishop-Elect:* I do believe.

*Consecrator:* Dost thou believe also that God, the Lord almighty, is the sole Author of the New and the Old Testament, the Source of the Law, and of the Prophets, and of the Apostles?

*Bishop-Elect:* I do believe.

**Finally the Consecrator says:**

MAY this faith be increased in thee, by the Lord, unto true and eternal happiness, dearest brother in Christ.

*All:* Amen.

**When the examination is finished, the Co-Consecrators lead the Bishop-Elect to the Consecrator, whose hand he reverently kisses as he kneels before him. Then the Consecrator, standing before the altar and without his mitre, the Bishop-Elect at his left, begins the Mass with his ministers, saying in the usual manner the Prayers at the Foot of the Altar. The Co-Consecrators, standing in their own proper places, do likewise with their chaplains.**

# Holy Sacrifice of the Mass

## PRAYERS AT THE FOOT OF THE ALTAR

**The Consecrator begins:**

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Consecrator:* I will go in to the altar of God.

*Response:* To God Who giveth joy to my youth.

*Consecrator:* Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

*Response:* For Thou art God, my strength: why hast Thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me?

*Consecrator:* Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles.

*Response:* And I will go in to the altar of God: to God Who giveth joy to my youth.

*Consecrator:* To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?

*Response:* Hope in God, for I will still give praise to Him, the salvation of my countenance, and my God.

*Consecrator:* Glory be to the Father, and to the Son, and to the Holy Ghost.

*Response:* As it was in the beginning, is now, and ever shall be, forever and ever. Amen.

*Consecrator:* I will go in to the altar of God.

*Response:* To God Who giveth joy to my youth.

*Consecrator (making the Sign of the Cross on himself):* Our help is in the name of the Lord.

*Response:* Who hath made heaven and earth.

**The Consecrator now recites the Confiteor:**

I CONFESS to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you brethren, that I have sinned exceedingly in thought, word and deed *(striking his breast three times as a sign of contrition)*, through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

**The Bishop-Elect and the ministers say:**

May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

*Consecrator:* Amen.

**They now repeat the Confiteor as above.**

**Then the Consecrator continues:**

*Consecrator:* May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

*Response:* Amen.

*Consecrator (making the Sign of the Cross on himself):* May the Almighty and Merciful Lord grant us pardon, absolution and remission of our sins.

*Response:* Amen.

*Consecrator:* Thou wilt turn, O God, and bring us to life.

*Response:* And Thy people shall rejoice in Thee.

*Consecrator:* Show us, O Lord, Thy mercy.
*Response:* And grant us Thy salvation.

*Consecrator:* O Lord, hear my prayer.
*Response:* And let my cry come unto Thee.

*Consecrator:* The Lord be with you.
*Response:* And with thy spirit.

*Consecrator:* Let us pray.

**The Co-Consecrators lead the Bishop-Elect to his chapel. After he has laid aside the cape, he receives the pectoral cross and is vested with the tunic, dalmatic, chasuble and maniple. He goes to his altar and standing between the Co-Consecrators, reads the usual parts of the Mass up to the last verse of the GRADUAL, the ALLELUIA, the TRACT, or the SEQUENCE.**

**Meanwhile the Consecrator, going up to the altar with his ministers, says:**

TAKE away from us, we beseech Thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

**Kissing the altar, the Consecrator says:**

We beseech Thee, O Lord, by the merits of Thy Saints whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

**The Consecrator kisses the book of Gospels; then blesses the incense, which he puts in the thurible, saying:**

Be thou blessed by Him in Whose honor thou art about to burn.

**Having incensed the altar in silence, the Consecrator is incensed by the deacon. He then goes to the throne with the assistant priest and two deacons of honor and reads the Introit of the Mass of the day. Then the Consecrator recites alternately with his ministers, and the choir sings:**

## The Kyrie

LORD, have mercy. Lord, have mercy. Lord, have mercy. Christ, have mercy. Christ, have mercy. Christ, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy.

**The Consecrator intones the GLORIA, which is then sung by the choir, while all sit.**

## The Gloria

GLORY to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy upon us. Thou Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father. Amen.

**At the conclusion of the GLORIA the Consecrator rises and sings:**

Peace be with you.

**The choir responds:**

And with thy spirit.

**The Consecrator sings the following:**

## Orations

Let us pray.

**The Collect of the Mass of the day is sung, followed by a Collect for the Bishop-Elect:**

HEAR our prayers, O Almighty God, so that the work of our humble ministry may be completed by Thy power, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever.

*Response:* Amen.

**The subdeacon chants the EPISTLE, after which he goes to the throne, where he kisses the Consecrator's ring and receives his blessing. Immediately the Consecrator reads the usual parts of the Mass up to the last verse of the GRADUAL, the ALLELUIA, the TRACT, or the SEQUENCE.**

✠

# The Imposition of Hands

**The Consecrator now goes to the faldstool before the middle of the altar and there sits wearing his mitre. The Co-Consecrators again lead the Bishop-Elect to the Consecrator, to whom the Bishop-Elect, removing his biretta, bows profoundly. The Co-Consecrators, with their mitres on, bow slightly to the Consecrator. All sit as before. The Consecrator says:**

IT is the duty of a Bishop to judge, interpret, consecrate, ordain, offer, baptize, and confirm.

**Then, all rising, the Consecrator, with mitre on, says:**

LET us pray, dearest brethren, that the kindness of Almighty God, providing for the good of His Church, may bestow the abundance of His grace upon this Elect, through Christ our Lord.

*Response:* Amen.

**Facing the altar, the Consecrator then kneels before his faldstool, while the Co-Consecrators kneel before their seats; all wear their mitres. The Bishop-Elect, however, prostrates himself at the left of the Consecrator; the ministers and all others kneel, while the Consecrator and the Co-Consecrators recite, and the choir sings, the LITANY:**

## The Litany of the Saints

Lord, have mercy on us.
*Christ, have mercy on us.*
Lord, have mercy on us.
Christ, hear us.
*Christ, graciously hear us.*
God the Father of heaven,
*Have mercy on us.*
God the Son, Redeemer of the world,
*Have mercy on us.*
God the Holy Ghost,
*Have mercy on us.*
Holy Trinity, one God,
*Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John the Baptist,
St. Joseph,

*Pray for us.*

All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of the Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,

*Pray for us.*

SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,

*Pray for us.*

All ye holy Saints of God,
*Make intercession for us.*
Be merciful,
*Spare us, O Lord.*
Be merciful,
*Graciously hear us, O Lord.*

From all evil,
From all sin,
From Thy wrath,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, and hatred, and every evil will,
From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquakes,
From plague, famine and war,

*O Lord, deliver us.*

From everlasting death,
Through the mystery of Thy holy Incarnation,
Through Thy Coming,
Through Thy Birth,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Passion,
Through Thy Death and Burial,
Through Thy holy Resurrection,
Through Thine admirable Ascension,
Through the coming of the Holy Ghost, the Paraclete,
In the day of judgment,

*O Lord, deliver us.*

We sinners, *Beseech Thee, hear us.*

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true penance,
That Thou wouldst vouchsafe to govern and preserve Thy Holy Church,
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion,
That Thou wouldst vouchsafe to humble the enemies of holy Church,
That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world,
That thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

*We beseech Thee, hear us.*

That Thou wouldst lift up our minds to heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

That Thou wouldst deliver our souls, and the souls of our brethren, relations and benefactors, from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

*We beseech Thee, hear us.*

**The Consecrator rises, turns toward the Bishop-Elect and, taking in his left hand the pastoral staff, makes the Sign of the Cross six times over the Bishop-Elect as he sings:**

That Thou wouldst vouchsafe to ✠ bless this Elect here present.

*Response:* We beseech Thee, hear us.

**He sings a second time:**

That Thou wouldst vouchsafe to ✠ bless and ✠ sanctify this Elect here present.

*Response:* We beseech Thee, hear us.

**He sings a third time:**

That Thou wouldst vouchsafe to ✠ bless and ✠ sanctify and ✠ consecrate this Elect here present.

*Response:* We beseech Thee, hear us.

**The Co-Consecrators, continuing to kneel, do and say the same things.**

**The Consecrator again kneels and the chanters continue the Litany to the end:**

That Thou wouldst vouchsafe graciously to hear us,

*We beseech Thee, hear us.*

Son of God,

*We beseech Thee, hear us.*

Lamb of God, Who takest away the sins of the world,

*Spare us, O Lord.*

Lamb of God, Who takest away the sins of the world,

*Graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world,

*Have mercy on us.*

Christ, hear us.

*Christ, graciously hear us.*

Lord, have mercy on us.

*Christ, have mercy on us.*

Lord, have mercy on us.

**When the LITANY is finished, all rise; the Consecrator stands, with mitre on, before his faldstool; the Bishop-Elect kneels before him.**

**Then the Consecrator, with the aid of the Co-Consecrators, saying nothing, lays the open book of the Gospels upon the neck and shoulders of the Bishop-Elect, so that the printed page touches his neck. One of the chaplains supports the book until it is given into the hands of the Bishop-Elect.**

**Then the Consecrator and the Co-Consecrators successively touch with both hands the head of the Bishop-Elect, saying:**

Receive the Holy Spirit.

**The Co-Consecrators return to their places.**

**This imposition of hands is the matter of the Sacrament; the words of the following PREFACE, the last sentence of which is essential for the validity of the consecration, are the form by which the episcopal order is conferred.**

**The Consecrator, standing without his mitre, says:**

BE propitious, O Lord, to our supplications, and, bestowing the abundance of sacerdotal grace upon this Thy servant, pour upon him the power of Thy blessing ✠ through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God,

**Then, extending his hands before his breast, he sings:**

## THE CONSECRATION PREFACE

FOREVER and ever.

*Response:* Amen.

*Consecrator:* The Lord be with you.

*Response:* And with thy spirit.

*Consecrator:* Lift up your hearts.

*Response:* We have lifted them up unto the Lord.

*Consecrator:* Let us give thanks to the Lord our God.

*Response:* It is meet and just.

IT is truly meet and just, right and salutary, that we should at all times and in all places give thanks unto Thee, O Holy Lord, Father Almighty, Eternal God, worthy of all dignities that serve unto Thy glory in sacred orders; to Thee, O God, Who in private conversation didst instruct Moses, Thy servant, concerning, among other branches of divine worship, the nature of sacerdotal vesture, and didst order that Aaron, Thy chosen one, should be clad in mystic vestments during the sacred functions, so that succeeding generations might be enlightened by the examples of their predecessors, in order that no age should lack

the knowledge of Thy teaching. While with the ancients the very appearance of symbols did merit reverence, with us the reality of the things symbolized doth mean more than the symbols themselves. For the adornment of our minds doth fulfill what was expressed by the vestment of that ancient priesthood, and now brightness of souls rather than splendor of rainment doth commend the glory of the Bishop unto us. For even those things which then were beautiful unto the eyes of the flesh demanded rather that the eyes of the spirit should understand the things they signified. And therefore we beseech Thee, O Lord, bountifully to give this grace to this Thy servant whom Thou hast chosen to the ministry of Thy high Priesthood, so that whatsoever those vestments signify by the splendor of gold, the brilliance of jewels and the variety of diversified handiwork, may shine forth in his character and his action.

**The following is recited, not sung:**

Complete in Thy priest the full power of Thy ministry, and sanctify him who has been provided with the ornaments of full dignity, with the dew of the divine anointing.

## THE ANOINTING OF THE HEAD AND HANDS

**One of the chaplains binds the head of the Consecrated with a long cloth. The Consecrator, kneeling and facing the altar, intones the following hymn, which the choir continues to the end:**

The Veni Creator

COME, Holy Ghost, Creator, come
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best gift of God above,
The Living Spring, the Living Fire,
Sweet Unction and True Love!

Thou Who art sevenfold in Thy grace,
Finger of God's right hand,
His promise, teaching little ones
To speak and understand!

O guide our minds with Thy blest light,
With love our hearts inflame,
And with Thy strength which ne'er decays
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring,
And through all perils guide us safe
Beneath Thy sacred wing.

Through Thee may we the Father know,
Through Thee the Eternal Son,
And Thee the Spirit of Them Both—
Thrice blessed Three in One.

Now to the Father, and the Son
Who rose from death, be glory given,
With Thee, O Holy Comforter,
Henceforth by all in earth and heaven.
Amen.

**At the conclusion of the first verse of the VENI CREATOR, the Consecrator rises and sits on the faldstool with his mitre on, before the middle of the altar. He removes his ring and gloves, then replaces the ring and receives the gremial or apron from the ministers. With holy chrism he anoints the head of the Consecrated kneeling before him, making first the Sign of the Cross on the crown and then anointing the whole crown, saying in the meanwhile:**

MAY the head be anointed and consecrated by heavenly benediction in the Pontifical order.

**And, making the Sign of the Cross with his right hand three times over the head of the Consecrated, he says:**

In the name of the ✠ Father, and of the ✠ Son, and of the ✠ Holy Ghost.

*Response:* Amen.

*Consecrator:* Peace be with thee.

*Response:* And with thy spirit.

**Having completed the anointing, the Consecrator cleanses his thumb with bread crumbs. When the VENI CREATOR has been finished, he rises without mitre and continues in the same tone as before, singing:**

MAY this chrism, O Lord, flow abundantly upon his head; may it run down upon his cheeks; may it spread unto the extremities of his

whole body, so that inwardly he may be filled with the power of Thy Spirit, and outwardly be clothed with the same. May constant faith, pure love, and true peace abound in him. By Thy grace, may his coming to proclaim Thy peace and Thy gifts be welcome. Grant to him, O Lord, the ministry of reconciliation in word and in deed, in the power of signs and of wonders. Let his speech and his preaching be not in the persuasive words of human wisdom, but in the demonstration of the spirit and of power. Give to him, O Lord, the keys of the kingdom of heaven, so that he may use, not boast of, the power which Thou bestowest for edification, not for destruction. Whatsoever he shall bind upon earth, let it be bound likewise in heaven; and whatsoever he shall loose upon earth, let it likewise be loosed in heaven. Whose sins he shall retain, let them be retained; and whose sins he shall forgive, do Thou forgive. Let him who shall curse him, himself be accursed; and let him who shall bless him, be filled with blessings. Let him be the faithful and prudent servant whom Thou, O Lord, dost set over Thy household, to give them food in due season, and to lead every man to perfection. May he be untiring in his solicitude, fervent in spirit; may he detest pride, cherish humility and truth, and never desert it, overcome either by flattery or by fear. Let him not put light for darkness, nor darkness for light; let him not call evil good, nor good evil. Let him be the servant of the wise and of the foolish, so that he may gather fruit from the progress of all. Grant to him, O Lord, a Bishop's chair for ruling Thy Church and the people committed to him. Be his authority, be his power, be his strength. Multiply upon him Thy ✠ blessing and Thy grace, so that by Thy gift he may be fitted for always obtaining Thy mercy, and by Thy grace he may be faithful.

**Then, in a lower tone of voice, but loud enough to be heard by those around him, he reads the following:**

Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever.

*Response:* Amen.

**The Consecrator begins, and the choir takes up, the Antiphon:**

THE ointment upon the head which ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment: the Lord hath commanded blessing forever.

**The choir, on completing the Antiphon, chants the following Psalm:**

## PSALM 132

BEHOLD how good and how pleasant it is for brethren to dwell together in unity:

Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Which ran down to the skirt of his garment: as the dew of Hermon, which descendeth upon Mount Sion.

For there the Lord hath commanded blessing, and life for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, forever and ever. Amen.

**Then the whole Antiphon is repeated.**

**As the Antiphon before the psalm is begun, a long strip of cloth is placed on the neck of the Consecrated. The Consecrator sits down, with mitre on, and the Consecrated kneels before him, his hands held together with palms upward. The Consecrator anoints them with chrism in the form of a Cross, by drawing two lines with the thumb of his right hand, namely, from the thumb of the right hand to the index finger of the left, and from the thumb of the left hand to the index finger of the right. Then he anoints the entire palms of the Consecrated, saying:**

MAY these hands be anointed with the sanctified oil and the Chrism of sanctification; as Samuel anointed David to be King and Prophet, so may they be anointed and consecrated.

**And making with his right hand the Sign of the Cross thrice over the hands of the Consecrated, the Consecrator says:**

IN the name of God, the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost, we make the sign of the Holy Cross of our Saviour Jesus Christ, Who has redeemed us from death and led us to the kingdom of heaven. Hear us, O loving, almighty Father, eternal God, and grant that we may obtain what we ask, through the same Christ our Lord.

*Response:* Amen.

**He continues:**

MAY God and the Father of our Lord Jesus Christ, Who hath Himself willed to elevate thee to the dignity of the Episcopate, pour out upon thee this Chrism, the oil of mystical anointing, and make thee fruitful with the richness of spiritual ✠ blessing. Whatsoever thou shalt ✠ bless, may it be blessed; and whatsoever thou shalt sanctify, may it be sanctified; and may the imposition of this consecrated hand or thumb be profitable to all unto salvation.

*Response:* Amen.

**After this, the Consecrated joins both hands, the right resting upon the left, and places them upon the cloth hanging from his neck. The Consecrator cleanses his thumb with bread crumbs.**

## THE BLESSING AND BESTOWAL OF THE CROSIER AND RING

**The Consecrator, without mitre, rises and blesses the pastoral staff (if it has not already been blessed) saying:**

Let us pray

O GOD, Who dost sustain human weakness, ✠ bless this staff; and in the clemency of Thy merciful kindness, effect inwardly in the character of this Thy servant, what it outwardly designates, through Christ our Lord.

*Response:* Amen.

**He sprinkles it with holy water, and sitting down, with mitre on, he hands the staff to the Consecrated, who still kneels before him. Without separating his hands, the latter receives it between the index and middle fingers, while the Consecrator says:**

RECEIVE the staff of the Pastoral Office, so that in the correction of vices thou mayest be lovingly severe, giving judgment without wrath, softening the minds of thy hearers while fostering virtues, not neglecting strictness of discipline through love of peace.

*Response:* Amen.

**After this his mitre is removed, and the Consecrator rises and blesses the ring (if it has not already been blessed), saying:**

Let us pray

O LORD, Creator and Preserver of the human race, Giver of spiritual grace, Bestower of eternal salvation, do Thou send forth Thy ✠ blessing upon this ring so that whosoever shall be adorned with this symbol of holy fidelity, it may avail him by the power of heavenly protection unto eternal life, through Christ our Lord.

*Response:* Amen.

He then sprinkles the ring with holy water, and sitting, with mitre on, places the ring on the ring finger of the right hand of the Consecrated, saying:

RECEIVE the ring, the symbol of fidelity, in order that, adorned with unshakable faith, thou mayest keep inviolably the Spouse of God, namely, His Holy Church.

*Response:* Amen.

Then the Consecrator takes the book of Gospels from the shoulders of the Consecrated, and with the aid of the Co-Consecrators, hands it, closed, to him; the latter touches it without opening his hands.

The Consecrator says in the meanwhile:

RECEIVE the Gospel, and go, preach to the people committed to thee, for God is powerful to increase His grace in thee, He Who liveth and reigneth, forever and ever.

*Response:* Amen.

The Consecrator then salutes the Consecrated with the kiss of peace; the Co-Consecrators do likewise, each one saying to the Consecrated:

Peace be with thee.

He answers to each:

And with thy spirit.

The newly consecrated Bishop, between the Co-Consecrators, returns to his chapel where, while he is seated, his head is cleansed with bread crumbs and with a clean cloth; his hair is combed; he washes his hands. Meanwhile the Consecrator washes his hands at the faldstool. Then he goes to the throne and resumes the Mass, as does the newly consecrated Bishop in his chapel, from the last verse of the GRADUAL, the ALLELUIA, the TRACT, or the SEQUENCE.

## RESUMPTION OF THE MASS

After reading this verse, the Consecrator recites the following prayer:

### The Prayer Before the Gospel

CLEANSE my heart and my lips, O God Almighty, Who didst cleanse the lips of the Prophet Isaias with a burning coal; vouchsafe of Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel, through Christ our Lord. Amen.

Vouchsafe, O Lord, to bless me. May the Lord be in my heart and on my lips, that I may worthily and becomingly announce His Gospel. Amen.

### The Gospel

The Gospel from the Mass of the day is said by the Consecrator and the newly Consecrated Bishop. Then the deacon places the book of Gospels on the altar, goes to the throne where he kisses the Consecrator's ring, and then returns to the altar where, kneeling on the lowest step, he says the first of the prayers above.

Meanwhile the Consecrator blesses the incense, which he puts in the thurible, saying:

Be thou blest by Him in Whose honor thou art about to burn.

The deacon, subdeacon, thurifers and acolytes kneel before the Consecrator, the deacon saying:

Pray, Your Excellency *(or* Your Eminence, *if the Consecrator is a Cardinal)*, a blessing.

The Consecrator says:

May the Lord be in thy heart and on thy lips that thou mayest worthily and becomingly announce His Gospel.

*Response:* Amen.

The deacon, subdeacon and acolytes go to the usual place where the Gospel is sung. The deacon, having incensed the book, sings the Gospel. The subdeacon then carries the book of Gospels to the throne. The Consecrator kisses it, saying:

By the words of the Gospel may our sins be blotted out.

The Consecrator is then incensed by the assistant priest.

All now sit while the sermon is preached. After the sermon, all rise and the Consecrator intones and the choir sings:

## The Credo

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God, light of light, true God of true God. Begotten not made, of one substance with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven. *(Here all genuflect and adore the Word made flesh)* AND WAS INCARNATE BY THE HOLY GHOST, OF THE VIRGIN MARY; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again according to the Scriptures. And He ascended into heaven and sitteth at the right hand of the Father. And He shall come again with glory to judge the living and the dead; of Whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified; Who spoke by the Prophets. And in one, holy, catholic and apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead ✠ and the life of the world to come. Amen.

When the choir has completed the CREDO, the Consecrator rises and sings:

The Lord be with you.

*Response:* And with thy spirit.

The Consecrator continues:

Let us pray.

## The Offertory

The Consecrator recites the Offertory Prayer from the Mass of the day. He then sits with his mitre on at the throne. The newly consecrated Bishop, coming from his chapel between the Co-Consecrators, kneels before the Consecrator and offers to him two lighted candles, two loaves of bread and two small barrels of wine, decorated with the coats of arms of the Consecrator and of the newly consecrated Bishop; with each gift he reverently kisses the hand of the Consecrator.

Then the Consecrator washes his hands and goes to the altar. The newly consecrated Bishop goes to the Epistle side of the same altar; there, standing between the Co-Consecrators, having before him his missal, he concelebrates the Mass with the Consecrator. One host is prepared to be consecrated for the Consecrator and the newly consecrated Bishop.

The Consecrator offers up the host, saying, together with the Consecrated:

ACCEPT, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligences, and for all here present; as also for all faithful Christians, living and dead, that it may avail me and them unto salvation for life everlasting. Amen.

**Having made the Sign of the Cross with the host over the corporal, he places it on the corporal. The deacon pours wine into the chalice and the subdeacon mixes with it a few drops of water, which the Consecrator blesses, saying, as does the Consecrated:**

O GOD, ✠ Who didst marvelously fashion the dignity of human nature, and still more marvelously didst restore it, grant us by this mystery of water and wine to be sharers of the divinity of Him Who vouchsafed to become a sharer of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

**The Consecrator offers up the chalice, and then replaces it on the altar, making with it the Sign of the Cross, saying with the Consecrated:**

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may rise up in the sight of Thy divine majesty as a sweet savor, for our own salvation and for that of the whole world. Amen.

**The Consecrator bows and says the following prayer, as does the Consecrated:**

IN a humble spirit and a contrite heart may we be received by Thee, O Lord, and may our sacrifice so be offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

**They both then invoke the Holy Ghost and bless the offerings:**

COME, O Sanctifier, almighty and eternal God, and bless ✠ this sacrifice prepared for Thy holy name.

## The Incensing of the Offerings and of the Faithful

**The prayers for the incensation are said by the Consecrator, not by the Consecrated. The Consecrator blesses the incense, saying:**

MAY the Lord, by the intercession of Blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all His elect, vouchsafe to bless ✠ this incense, and receive it as an odor of sweetness, through Christ our Lord. Amen.

**The Consecrator incenses the bread and wine, saying:**

May this incense which Thou has blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

**The Consecrator incenses the crucifix and altar, saying:**

Let my prayer, O Lord, be directed as incense in Thy sight; and the lifting up of my hands, as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

**The Consecrator gives the thurible to the deacon, saying:**

May the Lord enkindle in us the fire of His love and the flame of everlasting charity. Amen.

**The deacon incenses the Consecrator, the newly consecrated Bishop and the Co-Consecrators. The prelates, ministers of the Mass, the clergy and the faithful are incensed in the usual manner. The Consecrator, washing his hands at the Epistle side of the altar, says, together with the Consecrated:**

PSALM 25: 6 - 12

I will wash my hands among the innocent; and will compass thy altar, O Lord:

That I may hear the voice of thy praise: and tell of all thy wondrous works.

I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, forever and ever. Amen.

**The Consecrator bows at the middle of the altar and says, together with the Consecrated:**

## The Prayer to the Most Holy Trinity

RECEIVE, O Holy Trinity, this offering which we make to Thee in remembrance of the passion, resurrection and ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints, that it may be to their honor and our salvation: and may they vouchsafe to intercede for us in heaven whose memory we keep on earth, through the same Christ our Lord. Amen.

**The Consecrator and the Consecrated kiss the altar; the Consecrator alone turns toward the congregation, while both say:**

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

*Response:* May the Lord receive the sacrifice from thy hands, for the praise and glory of His name, for our benefit, and for that of all His holy Church. Amen.

**The Consecrator and the Consecrated in a low voice say:**

## The Secret Prayers

**The Secret Prayer of the Mass of the day is said, followed by this prayer for the newly consecrated Bishop:**

ACCEPT, O Lord, the offerings which we make to Thee in behalf of this Thy servant, and graciously preserve Thy gifts within him, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

**The newly consecrated Bishop says the above prayer in slightly different form:**

ACCEPT, O Lord, the offerings which we make to Thee in behalf of me, Thy servant, and graciously preserve Thy gifts within me, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

**The Consecrator sings the PREFACE of the Mass, while the Consecrated recites it; both then recite the SANCTUS secretly while the choir sings it:**

Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

## The Canon of the Mass

**The Consecrator and the Consecrated bow low, kiss the altar, and silently pray for the Church Militant:**

WHEREFORE, O most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ offerings, these ✠ holy unblemished sacrifices. These in the first place we offer up to Thee for Thy Holy Catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world, together with Thy servant Pius, our Pope, and me Thy unworthy servant, and all true believers and professors of the Catholic and Apostolic Faith.

**Continuing, they pray for the living:**

BE mindful, O Lord, of Thy servants and handmaids *(they pause and recall silently those for whom they intend to pray, and proceed),* and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves and all belonging to them, for the redemption of their souls, for the hope of their salvation and well-being, and who pay their vows to Thee, the eternal living and true God.

**Both then commemorate the Church in Heaven:**

WE pray in union with, and honor in a special way the memory of the glorious Mary, ever Virgin, Mother of our God and Lord Jesus Christ; likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers do Thou grant that in all things we may be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

They next prepare for the Consecration of the Bread and Wine. The following prayer is said by the Consecrator:

WE therefore beseech Thee, O Lord, to be appeased, and to accept this offering of our service and of that of Thy whole family. We offer it also on behalf of this Thy servant whom Thou hast vouchsafed to raise to the order of Bishop. Mercifully preserve in him Thy gifts, so that by divine grace he may accomplish the ministry he has received by divine gift. Order our days in Thy peace, and command that we be delivered from eternal damnation and numbered in the flock of Thine elect, through Christ our Lord. Amen.

The above prayer is said in slightly different form by the newly consecrated Bishop:

WE therefore beseech Thee, O Lord, to be appeased, and to accept this offering of our service and of that of Thy whole family. We offer it also on behalf of me, Thy servant, whom Thou hast vouchsafed to raise to the order of Bishop. Mercifully preserve in me Thy gifts, so that by divine grace I may accomplish the ministry I have received by divine gift. Order our days in Thy peace, and command that we be delivered from eternal damnation and numbered in the flock of Thine elect, through Christ our Lord. Amen.

The Consecrator makes the Sign of the Cross over the Bread and Wine and prays that they may become the Body and Blood of Christ; the Consecrated does likewise:

WHICH oblation do Thou, O God, vouchsafe in all things to ✠ bless, ✠ approve, ✠ ratify, make worthy and acceptable: that it may become for us the ✠ Body and ✠ Blood of Thy most beloved Son our Lord Jesus Christ.

WHO, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up toward heaven, unto Thee,

O God, His almighty Father, giving thanks to Thee, ✠ blessed, broke and gave to His disciples, saying: Take, and eat ye all of this,

FOR THIS IS MY BODY.

IN like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He ✠ blessed and gave to His disciples, saying: Take, and drink ye all of this,

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in remembrance of Me.

WHEREFORE, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son, our Lord, together with His resurrection from the grave, and also His glorious ascension into heaven, offer unto Thy most excellent majesty, of Thy gifts and presents, a pure ✠ Host, a holy ✠ Host, a spotless ✠ Host, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

UPON which do Thou vouchsafe to look with a favorable and gracious countenance, and to accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, a spotless victim.

WE most humbly beseech Thee, almighty God: command these gifts to be carried by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us as shall, by par-

taking at this altar, receive the most sacred ✠ Body and ✠ Blood of Thy Son, may be filled with every heavenly blessing and grace, through the same Christ our Lord. Amen.

**The Consecrator and the Consecrated pause to remember the dead and to pray for them:**

BE mindful also, O Lord, of Thy servants and handmaids *(here are inserted the names of those to be prayed for)*, who have gone before us with the sign of faith and sleep in the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace, through the same Christ our Lord. Amen.

**The Consecrator and the Consecrated then strike their breasts, and continue:**

AND also to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company we beseech Thee to admit us, not considering our merits, but pardoning our offenses, through Christ our Lord.

**While the Consecrator makes three signs of the Cross over the Host and Chalice, both say:**

THROUGH Whom, O Lord, Thou dost always create, ✠ sanctify, ✠ quicken, ✠ bless and give us these good things.

**While the Consecrator makes three signs of the Cross with the Host over the Chalice, and two more between himself and the Chalice, and then raises both Host and Chalice slightly towards heaven, he says, together with the Consecrated:**

THROUGH ✠ Him, and with ✠ Him, and in ✠ Him, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

**The Consecrator then sings, while the Consecrated recites:**

Forever and ever.

*Response:* Amen.

## The Pater Noster

Let us pray

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we make bold to say:

OUR Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

*Response:* But deliver us from evil.

**The Consecrator and the Consecrated say:**

Amen.

**They both continue:**

DELIVER us, we beseech Thee, O Lord, from all evils, past, present and future; and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days; that, aided by the help of Thy mercy, we may be always free from sin and secure from all disturbance, through the same Jesus Christ Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

**The Consecrator breaks the Host into three parts and holding the smallest particle, sings, as the Consecrated recites:**

Forever and ever.

*Response:* Amen.

**He then, with the particle, makes the Sign of the Cross three times over the Chalice, singing, as the Consecrated says:**

MAY the peace ✠ of the Lord be ✠ always with ✠ you.

*Response:* And with Thy spirit.

**The Consecrator drops the particle of the Host into the Chalice, saying, together with the Consecrated:**

MAY this mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effective for everlasting life. Amen.

## The Agnus Dei

**Striking their breasts, the Consecrator and the Consecrated repeat (as the choir sings) the words by which St. John the Baptist identified the Messiah:**

LAMB of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

**The Concelebrants say the following three prayers in immediate preparation for Communion:**

LORD JESUS CHRIST, Who didst say to Thy Apostles, Peace I leave with you, My peace I give unto you, look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her peace and unity according to Thy will, Who livest and reignest, God, forever and ever. Amen.

**The newly consecrated Bishop now goes to the right side of the Consecrator. Both kiss the altar. The Consecrator gives the Consecrated the kiss of peace, saying:**

Peace be with thee.

*Response:* And with thy spirit.

**The latter then gives the kiss of peace to his Co-Consecrators, saying to each:**

Peace be with thee.

*Response:* And with thy spirit.

**The assistant priest receives the kiss of peace from the Consecrator and gives it to a representative of each group of the clergy present. The remaining ministers of the Mass receive it from the Consecrator, after which he and the Consecrated continue:**

LORD JESUS CHRIST, Son of the living God, Who, according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this Thy most holy Body and Blood from all my iniquities and from all evils; and make me always adhere to Thy commandments and never suffer me to be separated from Thee: Who with the same God the Father and the Holy Ghost livest and reignest, God, forever and ever. Amen.

LET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and con-

demnation; but by Thy goodness may it be for me a safeguard and a cure of body and soul: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, forever and ever. Amen.

**Both genuflect, and the Consecrator takes the Host as both say:**

I WILL take the Bread of Heaven, and call upon the name of the Lord.

**They then repeat three times the words of the Centurion whose faith and humility obtained for him the healing of his servant:**

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed.

**The Consecrator receives the Body of Jesus Christ, consuming that part of the Host from which the small particle was taken and put into the chalice, as they say:**

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

**They then recite several verses from the Psalms, expressive of gratitude, and preparatory to the partaking of the Chalice:**

WHAT shall I return to the Lord for all that He hath given to me? I will take the chalice of salvation, and I will call upon the name of the Lord. In praise I will call upon the Lord, and I shall be saved from my enemies.

**The Consecrator receives a portion of the Precious Blood of our Lord with the particle, after they say:**

MAY the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

**The Consecrated then goes to the Consecrator's right. The Consecrator gives him the remaining portion of the Host, and hands him the chalice. The Consecrated consumes the remaining portion of the Precious Blood and then returns to his place. Afterwards the deacon pours wine into the chalice, while the Consecrator says:**

GRANT, O Lord, that what we have taken with our mouth we may receive with a pure mind; and that from a temporal gift it may become for us an eternal remedy.

**While the deacon pours wine and water into the chalice to cleanse the Consecrator's fingers, the latter says:**

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, abide with me; and grant that no stain of sin may remain in me, whom these pure and holy mysteries have refreshed: Who livest and reignest, forever and ever. Amen.

**The Consecrated receives the purification from another chalice without purifying his hands. The servers now wash the hands of the Consecrator, while the Consecrated and the Co-Consecrators take their place at the Gospel side of the altar. Both then recite the Communion Verse, which the choir sings.**

**The Consecrator then goes to the center of the altar and turns to the congregation, to sing, as the Consecrated recites:**

The Lord be with you.

*Response:* And with thy spirit.

**Returning to the Epistle side of the altar the Consecrator sings, while the Consecrated says:**

## The Postcommunion Prayers

Let us pray

**The Prayer of the Mass of the day and the following Prayer for the newly consecrated Bishop are sung by the Consecrator and said by the Consecrated:**

WE beseech Thee, O Lord, to effect within us the full cure of Thy mercy; graciously so favor and perfect us that we may be able to please Thee in all things, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

**The Consecrator at the center of the altar, facing the congregation, sings:**

The Lord be with you.

*Response:* And with thy spirit.

**The deacon, facing the congregation, sings:**

Go, the Mass is ended.

*Response:* Thanks be to God.

**The Consecrator again faces the altar, bows and says with the Consecrated:**

MAY the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy majesty may be acceptable to Thee, and may through Thy mercy be a propitiation for me and for all those for whom I have offered it, through Christ our Lord.

Having kissed the altar, the Consecrator, with mitre on (if the Consecrator is an Archbishop, he immediately, without the mitre, faces the archiepiscopal cross in the direction of the congregation), signs himself with the thumb of his right hand upon his breast and sings:

Blessed be the name of the Lord.

*Response:* Now and forever.

Blessing himself in the usual way, he sings:

Our help is in the name of the Lord.

*Response:* Who hath made heaven and earth.

Elevating and then joining his hands, and bowing his head, he sings:

May the Almighty God bless you,

He then turns toward the congregation (an Archbishop is already facing the congregation) and with the pastoral staff in his left hand blesses them thrice, singing:

The ✠ Father, the ✠ Son, and the Holy ✠ Ghost.

*Response:* Amen.

✠

## THE BLESSING AND BESTOWAL OF MITRE AND GLOVES

The Consecrator, with mitre on, now sits on the faldstool, which has been placed before the middle of the altar; the newly consecrated Bishop kneels before him; the Co-Consecrators stand to the right and left of the Consecrated. The master of ceremonies places on the head of the Consecrated the zucchetto or skull cap and removes the mitre from the head of the Consecrator. The latter then rises and blesses the mitre of the Consecrated, saying:

Let us pray

O LORD GOD, Father Almighty, Whose goodness is wonderful and Whose power immense, from Whom is every best and every perfect gift, the ornament of all beauty, vouchsafe to ✠ bless and ✠ sanctify this mitre to be placed on the head of this prelate, Thy servant, through Christ our Lord. Amen.

**He then sprinkles the mitre with holy water, sits, and again puts on his mitre. Aided by the Co-Consecrators he places the mitre on the head of the Consecrated, saying with them:**

WE, O Lord, place on the head of this, Thy bishop and champion, the helmet of defense and salvation, so that, his face thus adorned and his head armed with the protection of both Testaments, he may appear formidable to the enemies of truth, and may, through the gift of Thy grace, be their sturdy adversary, Thou Who didst adorn with the brightest rays of Thy splendor and truth the face of Thy servant Moses, radiant from Thy discourse with him, and didst command a tiara to be placed on the head of Aaron, Thy high priest, through Christ our Lord. Amen.

**The Consecrator, without mitre, rises and blesses the gloves of the Consecrated, saying:**

Let us pray

O ALMIGHTY CREATOR, Who hast given to man, fashioned after Thy image, hands so remarkably endowed as to be almost organs of intelligence for perfect workmanship; hands which Thou hast commanded to be kept clean, so that the soul might worthily be carried, and Thy mysteries worthily consecrated, in them: vouchsafe to ✠ bless and ✠ sanctify these gloves, so that whosoever of Thy ministers, the holy bishops, shall humbly wish to cover his hands with them, Thy

mercy shall accord to him cleanness of heart as well as of deed, through Christ our Lord. Amen.

**He sprinkles them with holy water. The pontifical ring is taken from the finger of the Consecrated; the Consecrator sits down and, with his mitre on, aided by the Co-Consecrators, places the gloves on the hands of the Consecrated, saying with them:**

ENCOMPASS, O Lord, the hands of this Thy minister with the cleanness of the new man Who descended from heaven, so that as Thy beloved Jacob, covering his hands with the skins of young goats, and offering his father delicious food and drink, obtained the father's blessing, so may he also deserve to obtain the blessing of Thy grace by offering the victim of salvation with his hands: through our Lord Jesus Christ, Thy Son, Who in the likeness of sinful flesh, offered Himself to Thee for us.

**Immediately the Consecrator places the episcopal ring on the finger of the Consecrated.**

✠

## THE ENTHRONEMENT AND TE DEUM

**The Consecrator then rises and takes the Consecrated by the right hand, the senior Co-Consecrator taking him by the left; together they assist him to the throne. The Consecrator places in his left hand the pastoral staff. Then the Consecrator, turning toward the altar, standing without mitre, the Co-Consecrators without mitres at his right, intones this hymn of thanksgiving, which is sung by the choir:**

### The Te Deum Laudamus

WE praise Thee, O God, we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels, to Thee the heavens and all the Powers therein,

To Thee the Cherubim and Seraphim cry with unceasing voice:

Holy, Holy, Holy, Lord God of Hosts!

The heavens and the earth are full of the majesty of Thy glory.

The glorious choir of the Apostles praises Thee.

The admirable company of the Prophets praises Thee.

The white-robed army of Martyrs praises Thee.

The Holy Church throughout all the world doth acknowledge Thee:

Father of infinite majesty,

Thine adorable, true, and only Son,

And the Holy Ghost the Paraclete.

Thou art the King of Glory, O Christ.

Thou art the Everlasting Son of the Father.

Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, didst open to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that Thou shalt come to be our Judge.

**At the following verse all kneel.**

We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.

O Lord, save Thy people, and bless Thine inheritance,

And govern them, and lift them up forever.

Day by day we bless Thee,

And we praise Thy name forever and forever.

Vouchsafe, O Lord, this day to keep us without sin.

Have mercy on us, O Lord, have mercy on us.

Let Thy mercy, O Lord, be upon us, as we have hoped in Thee.

O Lord, in Thee have I hoped; let me never be confounded.

✠

## THE BLESSING BY THE NEW BISHOP

**At the beginning of the hymn, the Consecrated, accompanied by the Co-Consecrators and chaplains, goes down the main aisle, blessing the congregation. The Consecrator meanwhile remains standing in the same place at the altar. When the Consecrated has returned to the throne he sits again until the TE DEUM is finished. The Co-Consecrators stand at the right of the Consecrator at the altar. At the conclusion of the hymn, the Consecrator intones the following Antiphon, which is sung by the choir:**

MAY Thy hand be strengthened and Thy right hand be exalted; justice and judgment be the preparation of Thy throne. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, forever and ever. Amen.

**The whole Antiphon is repeated. Then the Consecrator sings:**

O Lord, hear my prayer.

*Response:* And let my cry come unto Thee.

*Consecrator:* The Lord be with you.

*Response:* And with thy spirit.

Let us pray

O GOD, the Pastor and Ruler of all the faithful, look down in mercy on this Thy servant, whom Thou hast appointed over Thy Church, and

grant, we beseech Thee, that both by word and by example he may edify all those who are under his charge, so that with the flock entrusted to him he may attain unto life everlasting, through Christ our Lord. Amen.

**The Consecrated rises without mitre and, having turned toward the altar, kisses it. Then, with mitre on, he signs himself with the thumb of his right hand upon his breast and sings:**

Blessed be the name of the Lord.

*Response:* Now and forever.

**Blessing himself in the usual way, he sings:**

Our help is in the name of the Lord.

*Response:* Who hath made heaven and earth.

**Elevating and then joining his hands, and bowing his head, he sings:**

May the Almighty God bless you,

**He then turns toward the people, and, holding the pastoral staff in his left hand, blesses them thrice, singing:**

The ✠ Father, the ✠ Son and the Holy ✠ Ghost.

*Response:* Amen.

**The Consecrator and the Co-Consecrators now put on their mitres. The Consecrated goes to the Epistle corner of the altar, with mitre on and holding his staff; facing the Consecrator, he kneels and sings:**

For many years.

Then, going to the middle of the altar, he again kneels as before, and sings in a higher voice:

For many years.

He now approaches the Consecrator, and kneeling a third time as above, he sings in a still higher tone of voice:

For many years.

When the Consecrated has risen, the Consecrator gives him the kiss of peace. The Co-Consecrators do likewise in turn, and then accompany the Consecrated as he goes, wearing his mitre and carrying his crosier, to recite the Last Gospel in his chapel. Meanwhile the Consecrator turns back to the altar and recites the same Gospel:

The Lord be with you.

*Response:* And with thy spirit.

*Consecrator:* The beginning of the holy Gospel according to St. John.

*Response:* Glory be to Thee, O Lord.

John 1:1-14

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe

through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not. But to as many as received him he gave the power of becoming sons of God; to those who believe in his name: Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh *(here all genuflect),* and dwelt among us. And we saw his glory — glory as of the only-begotten of the Father — full of grace and of truth.

*Response:* Thanks be to God.

**After the Last Gospel, the Consecrator returns to his throne, and the Recession begins.**

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